

# CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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For the Christian Repository.

No. XXXI.

## TO THE SOCIETY OF FRIENDS,

ON THE TRINITY.

"Whoever abideth not in the doctrine of Christ hath not God; he that abideth in the doctrine of Christ hath both the Father and the Son." 11 John 9.

Paganism, Atheism, Popery, and Deism have each had their day. Each has fought its battle with the Gospel, and has left the field. The great enemy of Truth at the present day is "Unitarianism,"—the same old enemy under a new shape. The Bible has gained such ascendancy in the world, and Christianity has become so popular, that no religionist dare show his head without acknowledging the inspiration of the one and the divinity of the other. Unitarianism accordingly assumes the name of Christianity, but inculcates none of her peculiar doctrines; professes to receive the Bible as a Revelation, but tears it to pieces by biblical criticism, conjectural emendations, denial of plenary inspiration, and subjecting all its incomprehensible mysteries to be hewed and squared and levelled by self-concocted Reason. Milner, the ecclesiastical Historian, has well described it as "an admission of Christianity generally, and then denying all those things in which Christianity consists." In general, they have no Creed,—but to be opposed to creeds and to hate the "doctrines of grace." Their system has been correctly stated in the form of negatives, by the Editor of the *Evangelist* and *Lit. Magazine* of Virginia. 1. They do not believe the doctrine of the Trinity. 2. They do not believe the Divinity of Christ. (as a separate person from the Father.) 3. They do not believe the Divinity and Personality of the Holy Spirit. 4. They do not believe the doctrine of atonement. 5. They do not believe the doctrine of original sin. 6. They do not believe the doctrine of justification by faith. 7. They do not believe the doctrine of everlasting punishment. 8. They do not believe the plenary inspiration of the writers of Scripture. He might have added 9. They do not believe in the existence of evil spirits. 10. They reject all mysteries. 11. They make Charity and indifference to truth the same thing. 12. They make little or nothing of Baptism and the Lord's Supper. 13. Like the Indians, they seldom show themselves in the open field. The cardinal principle of this system, the rejection of the Trinity, Amicus in your name has already avowed. You will henceforth, therefore, stand before the Christian public with the name of "Unitarianism" on your front. I will now notice some of your objections.

Obj. 1. "The term 'Trinity' is not in the Bible." This puerile objection has been already answered. We are not disputing about the term, but about the doctrine. The term is a very simple and a very happy one to express the Three-in-One God. Refute the doctrine and we will renounce the term.

Obj. 2. "We are ready to subscribe every genuine text of Scripture—can any Christian desire more?" Yes. *David Hume*, would do the same, and yet reject the whole. Every Socinian professes the same, and yet denies that Jesus Christ is any thing more than man. He will reject as "spurious" every text which does not tally with his system, and cannot be tortured into conformity to his doctrine. Is he therefore orthodox? An *Universalist* will subscribe the text "the wicked shall go away into everlasting punishment," and yet rise up immediately and preach a limited or temporary punishment. There is not a Pelagian, Swedenborgian, or Shaking Quaker in the land that will refuse to "subscribe every genuine text,"—only let his own imagination decide what texts are genuine and what are not. Your Society will "subscribe" to the texts about Baptism, the Lord's Supper, the Resurrection, the Divinity of Christ, and yet deny the plain and obvious doctrine of these texts. You will adopt the words, but not the obvious sense of Scripture. Now it is of little consequence, comparatively, what words you use in preaching or in writing; the doctrine the meaning is that at which your hearers and readers look. And it is this and not your terms (for you use, or rather abuse, many Bible terms) that we condemn. We do therefore desire something more than that you should quote the texts of Scripture, we desire you to admit and preach the plain and obvious meaning of those texts. You might as well subscribe to the *Koran* as the Scriptures, if you have no regard to the sense of either. The words of Scripture, from an essential defect of language are capable of being "wrested" to a very erroneous and injurious sense; now the only way to know whether you use the text in a natural or unnatural sense is to require of you the adoption of other unequivocal and explanatory terms.

Obj. 3. "If God be one, he cannot be three persons." Answer. If God be One, he cannot be Two Persons,—and now where is your "Divinity of Christ?" It is no more "impossible," "contradictory" or "incomprehensible" that there should be Three in one, than that there should be Two in one; and you must hold to Two in one or renounce the Divinity of Christ, which you say you "reverently acknowledge." Please reconcile the Divinity of Christ as a distinct Person from the Father, with the doctrine of but One person in the Godhead?

Obj. 4. "Three distinct and separate Persons are three Gods." Answer. Upon the same principle, Two distinct and separate Persons are two Gods. And if you will show how Jesus Christ and the Father, two separate Persons, can be two and yet one, I will show you how the Father, Son and Holy Ghost can be Three and yet one.

Obj. 5. "The term 'Trinity' was not invented till the church had made great advances in the apostasy." Suppose this assertion was true, (which certainly is not,) it is a matter of no consequence; we are not disputing about a term, but a doctrine which is as old as revelation.—The term, however, was invented at a season when modes of self-defence are usually invented, when the enemy threatened an attack. When Arius, Noetus, Sabellius and others, under pretence of preaching Christianity, began to undermine Christianity, it was necessary for Christians to start a countermine. This and other terms on the subject would have never been invented but in self-defence. They were invented by men who feared God and revered the Bible much more than their adversaries, and were found the only contrivances by which they could defeat and baffle their subtle foes. We may say of Creeds what the Apostle says of laws, they were "not made for the righteous, but for the lawless and disobedient." The wicked, if left to themselves would never make laws to hamper and punish them; neither would heretics, who wish to believe any thing and every thing, ever invent creeds to tie them up to truth. Laws never injure honest men, neither do creeds trouble a Christian. The public will soon see that the way and the only way to discover your real doctrine is to compel you to express yourselves in the unequivocal terms so long used in the Church of Christ.

Obj. 6. "Dr. Maclaine condemns the use of the term." Dr. Maclaine shows thro that whole work that he was not well affected towards the doctrine of the Trinity, and this will readily account for his objection to the term.—But *Mosheim* condemns the controversy and says it arose from vain curiosity &c. Answer. It did arise from "vain curiosity," not of Christians, however, but of Arius and others. For had not heretics begun to speculate on this mysterious subject and to publish their "vain curiosity" to the world, the orthodox would have invented no terms to prevent similar curiosity in future.

Real Christians never feel justified in indulging any curiosity on the subject; but wish to rest in the plain doctrine of the Bible. And here they would have rested but for the "vain curiosity" of heretics. On the subject of a Trinity, Christians have never had but one Creed, the Nicene or Athanasian creed. The words chosen 1500 years ago by above 300 representatives from Europe, Asia and Africa, to express the views of the Universal Church on this momentous subject, have served to express (not originate) the sentiments of the church ever since. On the other hand "it is worthy of notice" (says "Adams' *Rel. World Displayed*," Arr. Arianism) "that the friends of Arianism drew up seventeen different Confessions of Faith within 40 years after they had rejected the Nicene doctrine, and after all would abide by none of them." From the day they began to exercise their "vain curiosity," they had no rest, they could not fix a creed, until at length they became sick of creeds and left their people to float about between the Scylla of Arianism and the Charybdis of Socinianism. Remember, the orthodox exercise no curiosity on this subject; all the curiosity is on the side of those who will set Reason to speculate on matters of pure Revelation.

Obj. 7. "It is an Incomprehensible doctrine, and to talk or write on the subject is to darken counsel by words without knowledge." Does Amicus never talk of things he does not fully comprehend? Perhaps he has read *Materia Medica*. And did he find no mysteries in medicine? Few words are more commonly used than "fever," and does Amicus know any thing more about it than a few of its properties, causes and effects. Does he perfectly comprehend the nature of the thing itself? Can he explain all the wonders of pharmacy and chemistry? If he does not know every thing about them, according to his own doctrine, he should not say any thing about them, lest he darken counsel! The cook in the kitchen cannot tell why fire makes the kettle boil, or how salt keeps the meat from corruption, but she does not doubt the fact, nor cease to talk about it day by day. A child cannot explain why a stone falls downward rather than upward, but he can admit the fact as well as if he knew the whole mystery of gravitation. So we can understand and talk about the fact of the existence of Three in One in the Godhead because it is revealed, without presuming or wishing to understand the mode of existence.

Obj. 8. "The argument drawn from one of the numerous anomalies of the Hebrew language is below criticism." This is a very convenient way of getting over an argument which you cannot refute. Thus some people get over the account of the Fall, "it is all a figure, an allegory." And others, over the doctrine of Everlasting Punishment, "it is all a figure an hyperbole, &c." Thus Dr. Clarke, when he cannot manage certain texts which assert the divinity of Christ, sets them aside at once, with "Oh it is only a manner of speaking!" So when I show an Unitarian that the Name of God is plural, his Titles plural, his Attributes plural, that he speaks of himself in the plural number, and inspired writers speak of him as a plural Being, "Oh it is all an anomaly, an irregularity of speech!" Unless Amicus can show other passages parallel to these, unless he can prove that the rule of all other languages, that a verb must agree in number with its nominative, and an adjective with its substantive, does not hold good in the Hebrew, he must acknowledge that the Bible teaches God is a plural Being. That the ancient Jews understood the passages I have quoted, as alluding to the Trinity, is abundantly evident from their ancient commentaries, tho they now deny the doctrine from opposition

to the Gospel. As Amicus is not satisfied with the four arguments brought in my last to prove this point, I add,

5. That God is a plural Being is evident from Prov. ix. 10. "The fear of the Lord is the beginning of wisdom; the knowledge of the Holy Ones is understanding." Here it is evident to all acquainted with the reduplicative style of Scripture, that "the Lord" and the "Holy Ones" refer to the same Being. The inference is irresistible,—in God is a plurality in unity. The same thing is taught, Hos. xi. 12. "Judah yet ruleth with God, and is faithful with the Saints," or as it ought to have been rendered, the "HOLY ONES."

6. In Isa. xlviii. 16. a Person who calls himself in the 12th and 13th verses, the "First and the Last," who says, his hands "laid the foundation of the earth," and who of course is God, says, "and now the Lord God and his Spirit hath sent me." Here is either more than one God, or more than one Person in the Godhead: take your choice. But as you have such objection to Hebrew anomalies, I will bring you some from another language. As you dislike the Old Testament so much, I will see if you like the New any better.

7. What think you of John i. 1. "In the beginning was the word, and the word was with God and the word was God, the same was in the beginning with God." Now here is certainly a plurality of something, and if the name "God," denote a person, here is a plurality of persons in the Godhead. For it is said "God was with God." Now one cannot be with another, unless he be in some respect distinct and separate. You have no alternative but to deny the divinity of Christ or admit a Divine Plurality.

8. Again; is not Jesus Christ equal with God the Father? Phil. ii. 6. "Let the same mind be in you which was also in Christ Jesus, who being in the form of God thought it no robbery to be equal with God," and again in the 10th verse, "at the Name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth, and every tongue confess that he is Lord to the glory of God the Father." Here is a Person "in the form of God,"—"equal with God"—confessed to be "Lord," the object of Universal worship, and yet distinct from "God the Father." Now either Jesus Christ is not God, or there is a plurality of Persons in the Deity. The same doctrine is taught in the parallel passage, Zech. xiii. 7. "Awake, O sword, against my shepherd, smite the man that is my Fellow (i. e. equal) saith the Lord of Hosts." Here the "Lord of Hosts" speaks of another who is his "Fellow," or Equal, in other words, who is also God! There is one way, and but one way of getting over this argument, and that is by styling the whole an "anomaly!"

9. God the Father speaks to the Son as God. Heb. i. 8. "And unto the Son he saith, (God saith) thy throne, O God, is forever and ever. God even thy God hath anointed thee. And thou Lord, in the beginning has laid the foundations of the earth." Now it is evident from this passage, first, that the Father is God, and that the Son is God; and secondly, that God the Son is a distinct Person from God the Father, or such an address would be absurd. Both the Old and New Testament teach that there is but one God; but both the Old and New Testament teach that there is more than one called by all the Divine Names and Titles, and set forth as an object of supreme worship. It is impossible therefore for any believer in the inspiration of Scripture to doubt there is a Plurality of Persons in the Deity. The public will judge whether I have not answered all his arguments; let them now observe if he answers one of mine. PAUL.

From the Missionary Herald for July.

## PALESTINE MISSION.

Journal of Mr. Parsons from the time when He left Jerusalem.

May 8, 1821. At six in the morning, left the holy city Jerusalem, and arrived at Rama a little past mid-day. At the Greek monastery, I was received with every expression of friendship. After some refreshment, set out for Jaffa, and arrived before sunset. Saw by the way very extensive and neatly cultivated fields of tobacco, vines, cotton and grain. At Jaffa gate I was stopped by 2 Turkish soldiers in front of several cannon. One turk stood at my right hand, and another at my left, with pistols and swords. After waiting for half an hour, orders came from the governor, for permission to enter the city. The English Consul received me into his family, and invited me to tarry a few weeks, for more decisive information concerning the present disturbances. In the evening, visited the family of the Russian Consul, and found it in a most distressing situation. A few hours previous to my arrival, the Consul fled secretly from the city, and set sail for Constantinople. This he did, they informed me, to save himself from the bloody knife of the Turks. Embarks for Scio.

9. I found a vessel bound to Scio. Agreed with the captain for a passage, at

less, than half the sum which I was obliged to give for a passage from Smyrna, to Jaffa. At sunset, left Jaffa, in company with the presiding priest of the church at Gethsemane, and a multitude of pilgrims. The report that the Russian Consul at Acre had been beheaded, excited general alarm, and the pilgrims were glad to escape from imminent danger.

12. Early in the morning, arrived at the port of the ancient Paphos, Cyprus, two miles from the house of the Greek bishop. In consequence of contrary winds, and especially in consequence of sickness among the pilgrims, we were permitted to refresh ourselves on shore for the day. The bishop, hearing of our arrival, sent bread, cheese and wine for our refreshment.

13. Slept the last night under a hovel, upon a bed of bean pods. The weather is delightful, and the fields of grain are ripe for the harvest. Every object around us, the fragrance of flowers, the choice variety of fruits, the singing of the birds, the salubrity of the air, is calculated to excite our praise and gratitude.

Conversation with a Greek Priest.

15. Had some profitable conversation with the Greek priest who accompanied us. I requested him to prove from the Scripture the articles of his creed; such as the duty of offering prayers to the Virgin Mary, praying for the dead, &c. He declined and appealed to the Fathers. He added, "The Bible is not capable of affording instruction without the aid of the holy Fathers." But in what a deplorable situation, I replied, does this place the greater part of Christians! They must search a thousand folio volumes to learn their duty. Where is there one out of ten thousand, that would not die in ignorance of the will of God?

17. With regard to confessions, says the Greek priest, "If a man commit a great offence, he must go to the bishop, tell his fault, and then supply the church with candles and oil, and give of his substance to feed the poor." Not a word said about repentance toward God, and Faith in the Lord Jesus Christ.

19. Off Castello Rosso. The Captain went on shore, and tarried an hour. He informed us that the Turks designed to apprehend our vessel; but he escaped. The Christian population of Castello Rosso have a prevailing influence.

20. A memorable morning. Soon after sunrise, we observed a vessel before us with a flag perfectly black, with the exception of a white cross in the middle, and a red crescent beneath it. We were soon hailed and ordered to lower sails. The captain of the vessel, with a number of soldiers, visited us, ordered our flag to be taken down, and then, with the utmost contempt, trampled it under feet, pronouncing a curse on him who should raise it. "We do not take your vessel," said they "nor do we wish to molest Greek pilgrims, but we seek the blood of Turks. They have executed our patriarch and bishops, and we are determined to stand in defence of our lives and of our religion. All the Greeks in the Morea and on the islands are in arms. If you are arrested by a Turkish vessel, you must expect immediate execution." It is impossible to describe the consternation, which prevailed among the pilgrims. The women especially lifted up their voices and wept. From our vessel they went in search of another vessel of pilgrims, which accompanied us from Jaffa. There they found two Turks and about 30 Jews. They were all arrested and put in confinement. The Turks were to be beheaded immediately, but the Jews reserved for trial. The pilgrims stood on deck to see the dreadful scene, but we were soon at too great a distance to witness the execution. During the day, we observed many other vessels with a similar flag.

21. Preparations were made on deck for self-defence. The cannon were loaded, and the mariners supplied with arms.

Providential escape.

24. Passed Rhodes on the west side. Towards evening, made a short tarry in the



port of an island near Rhodes. Here our vessel was almost miraculously preserved. We were driven, by some imprudence of the sailors, within a few feet of a bed of rocks, and for some time, it appeared impossible to escape shipwreck. The pilgrims, seeing their danger, began to make the cross, and to offer prayers to the Virgin Mary.—Not like the dying Stephen did they commit their spirits into the hands of the Lord Jesus.

27. Wind against us. At ten o'clock came to anchor in the port of Stamphalia. Towards evening visited a monastery, and united with a few Greeks in their evening worship. Two vessels arrived, one a prize from the Turks. The Turks, seeing a Greek vessel of war sailing towards them, fled to the shore, and left their vessel, without the least efforts to defend themselves.

20. Visited a school, and distributed fifty tracts among the scholars. I have never observed so great a desire to receive religious books, and never had more pleasing evidence that they would be read with attention. "Send us books," was constantly repeated in my presence. "We want a supply for our families,—for our children." I gave them some encouragement in case the war ceased. How many plead for the word of life, who live and die without it.

June 1. A vessel approached us, when our captain, the Greek priest and myself were summoned on board the ship of war. I forgot to take my passport with me. The captain of the ship of war ordered it to be brought, and after examining it said it was sufficient. He assured me that I could not enter the port of Scio, nor the port of Smyrna; that the school at Scio was closed, and that Professor Bambas has fled, just in time to save his life. Thus disappointment is added to disappointment.

2. Arrived in Samos, and was invited to take a room in the house of the English Consul, Mr. Spathi. This invitation I most cheerfully complied with, as it might afford a quiet retirement for study.

#### Important Reflections.

A voyage to and from Jerusalem, in company with pilgrims, is attended with many things unpleasant; but, without doubt, affords the best advantage for giving instruction, and for gaining an extensive influence. For more than two months, I have resided with pilgrims on their passage to and from Jerusalem. I have been with them, as one of their number, read to them the holy Scriptures, conversed with them upon the nature and importance of renewing grace, and of constant preparation for the coming of Christ. Not in one instance have I been interrupted by improper conduct. During the whole passage, I perceived not a smile of contempt, towards the Word of God.—Generally there was a pleasing attention. The effect of reading the Scriptures upon several of the pilgrims was very apparent, and salutary. They understood what they read, and repeated to me the substance, with great correctness. These impressions may soon be effaced, and they may, by the blessing of God, result in a saving conversion to the truth. Of this I am sure, that wherever they wander as pilgrims on earth, they will be commended to God by many, who wait for the redemption of Israel.

The reading of the scriptures is perhaps, the most effectual method of doing good at Jerusalem. In this respect, the time from Christmas to the passover, is invaluable. Multitudes, and among them men of affluence and literature, from every part of the world, are literally assembled in one place; and the information they receive will be communicated to thousands of souls. This station I view as one of the most important that can be selected, and one, which cannot be relinquished, without great criminality on the part of the Christian community.

#### Various Notices.

4. An interesting young man called upon me, at my room, and an hour passed in conversation upon the nature of the new birth as distinct from baptism, morality or external sanctity.

7. Visited the French Consul, and dined with him. He spoke decidedly in favour of the efforts, which are making to distribute the holy Scriptures in the common Greek. Few, he remarked, understood the Testament in the ancient language. This remark is made by every intelligent Greek, and still the church service, the prayers, the singing, the reading of the Testament, are in the ancient language. Thousands attend service for

years, and remain almost as ignorant of the Bible as the heathen.

9. Visited the Greek bishop of Samos. He was too much engaged in public business to devote much time to conversation. The day was devoted to a review of the troops stationed for the defence of the island. After the soldiers were arranged, the bishop and priests read prayers for more than an hour. Returned to the house of the Consul, and found a young man waiting for me.—He made inquiries with regard to the Lancasterian system of education.

18. A respectable gentleman, directly from Rhodes, informed us, that sixty pilgrims had been beheaded at the port of Rhodes. Very probably, among them were some, to whom I have read the holy scriptures, and who are in this awful manner, called to give an account.

29. A Greek priest of some distinction, gave me the following statement, with regard to all the churches and monasteries of Samos. Monasteries on the island, 15;—monks, 100;—churches, 300;—priests, 150;—villages, 38;—in Vati, the principal village are 1000 houses, and 8 churches.

#### Removes from Samos to Syra.

28. I have been advised to take a short voyage without delay, as the best means of restoration to health. A vessel is now in port, bound to Tino, and I have engaged a passage with the expectation of sailing in the morning.

21. At an early hour left Samos in a Genose vessel. Made but little progress on our voyage during the day.

30. A little past noon, came in sight of the principal village of Tino. In consequence of a violent wind, we could not enter the port, and the captain directed his course for Syra, an island distant from Tino 18 miles. At 3 o'clock came to an anchor in the port of Syra.

Syra, July 2. Dined with the English Vice Consul of Syra. The captain of the Genose vessel, in which I took a passage from home, concluded to set sail for Smyrna, instead of returning to Tino. For this reason I accepted the invitation of the English Consul to reside in his family, till the vessel returned with information from brother Fisk. Syra is under the special protection of the French flag, and affords a safe retreat from the noise and alarms of the present war.

10. With regard to the fruits of this island, we have already ripe for use, apricots, plums, and pears. In a few days there will be an abundance of figs and grapes.

#### Interview with a Catholic Priest

15. Accompanied the Consul to a Catholic church, to hear a sermon from the bishop. We arrived at an early hour, and were invited into the apartment of one of the principal priests. Immediately was introduced the subject of the "Catholic catechism for children." The inquiry was made, why the second commandment was omitted, and, to make out a full number, the tenth divided into two? He replied, what you call the second commandment, is only a part of the first, and the tenth contains two distinct subjects, and should be kept separate. Besides, in forming our catechism, we designed to give only the substance." I assured him I was not satisfied with this explanation, and that in forming a book for youth, the commandments should be represented word for word as they are in the Bible.

After this the subject of Bibles was introduced, and with pleasure I heard him remark, that the Italian translation made by Antonio Martini, a Catholic priest, was without an error. At ten o'clock we were called to the church. The bishop, after a few prayers, took a seat a little elevated above the assembly, and read the 20th verse of the 5th chapter of Matthew, first in Latin and then in Greek. Closing the Bible, he began a discourse, in modern Greek, upon the religion of the Pharisees; and enquired if there were not many, at the present day, whose religion consists in forms, and not in the heart. After sermon, about 20 children were presented to receive the sacrament of the holy oil. The bishop, dipping his thumb in oil, laid it on the forehead of the child, and pronounced the name of the sacred Trinity.—I have enquired of several priests concerning the import of the ceremonies. They reply, "It is the regulation of the church."

#### Tract for the Pilgrims.

28. Passed the day in preparing a Tract to be published called the "The Holy Week," for the use of pilgrims of all de-

nominations at Jerusalem. It is to contain a scriptural account of all the transactions of our Saviour during "the holy week." It is to be merely extracts from a work highly approved by the Catholics, with this difference, that the characters are changed from the Roman to the Greek. This tract may be approved by the Catholic pilgrims, which will render it more acceptable to pilgrims of all denominations.

30. After much deliberation as to the most prudent method of passing the summer, I concluded it was duty to dismiss my interpreter, and reside alone in the family of the English Consul. This arrangement will greatly diminish my expenses, and give me a better opportunity to pursue my studies. As soon as the heat of the season is past, I hope to set sail for Palestine, and till then, shall have no occasion for an attendant. In the morning made known to George, my interpreter, my intention, paid him in full for his services, and dismissed him.

Aug. 3. Yesterday visited a Catholic priest, who has been employed in the family of the French Ambassador at Constantinople. His remarks, respecting the objections of infidels to the Scriptures, were judicious and instructive. "They arise," he said, "from two facts, ignorance of the geography of the country, and of the customs of the people."

12. Sabbath. Passing through the streets of the village, on my way to the Catholic church. I observed every article of provision offered for sale, as on other days.

16. A priest enquired of me, in what respects the Testaments of the Protestants differed from those of the Catholics. This led to a long conversation on the subject of an extensive distribution of the Holy Scriptures. We have, I remarked, the ancient Greek Testament,—the Catholics have the same; we have the Italian Testament, translated by a Catholic priest,—you have the same, and pronounced it to be a correct translation from the Latin; we have the Arabic Psalter,—the Catholics approve of this translation. Now here are three books, which Catholics, Protestants, and Greeks receive as parts of the Word of God.

17. Found a part of a modern Greek Testament in the room of a Catholic priest. We read several chapters together, and compared them with the London edition of the Greek Testament. He remarked, "There is no difference. The one approved by the Catholics, and the one approved by the Protestants, are without errors."

[Here the journal was interrupted by the severe and dangerous sickness of Mr. Parsons.]

#### Reflections on the two past years.

Nov 3. Two years to-day, since we sailed from Boston.—Two years of repeated afflictions; and yet, in view of what has been done for us, we are constrained to say, two years of loving kindness and of tender mercy. If we have not realized all that could be wished, we have received greater encouragement than we feared. The exertions, which have been made in the distribution of Tracts and of Testaments, we trust, will not be in vain. The opportunities, which have been given for us for serious conversation upon the essential doctrines of the Gospel with many immortal beings, demand our gratitude and unceasing praise. We rejoice in view of the past, and we trust, thro' the prayers of many, that we shall see greater things than these.

#### Sails for Smyrna.

21. At an early hour this morning, with a gentle breeze in our favor, set sail from Syra for Smyrna. The weather was delightful beyond anything we had seen for months, and after frequent disappointments, the path of duty was made plain. The accommodations on board the vessel are excellent, and a very warm apartment is appropriated exclusively for my use during the voyage.

22. Off Tino,—wind is in our favor,—several vessels in sight. In the morning, supplied the officers of the vessel with religious tracts in the French language. They read them attentively, and the clerk of the ship was much interested with the tract called, "Short method with Deists." He is a Catholic, but he remarked, "Christians of all denominations must approve of this. It is well calculated to do good in this country." He accepted of a copy, which I had with me for the purpose of perusing it frequently. At evening were prayers on deck. The sailors were all arranged in order, and, with much solemnity

repeated the Lord's prayer, the ten commandments, and offered prayers to the Virgin Mary. But the same officers, who led the prayers of the evening with the utmost external sanctity, during the day, repeatedly denounced the most dreadful curses on the sailors. Surely this people draweth near to God with the mouth, while the heart is far from him.

Scio. 26. Sabbath. The President of the principal Catholic monastery in Scio called upon me, and in conversation said, "we permit women only to read the Testament in modern Greek and in Italian. If the priests have it, they will not study the original language. And besides, if every man reads the Testament, every man will form his own opinion, and thus render ineffectual the institutions of the priests."

29. Early this morning left the port of Scio for Smyrna. The wind unfavorable, but the cold moderate. An Italian traveller took passage with us, and passed his leisure hours in reading religious tracts, which I presented to him.

#### Arrives at Smyrna.

Dec 3. At 6, set sail for the port, and at one o'clock, brother Fisk arrived on board the ship. In view of the afflictions of the past year, our meeting was rendered deeply affecting to us both. May it tend to quicken us in our work, and prepare us for more vigorous exertions in the cause of Christ. Passed the night with brother Fisk at the house of Messrs. Valeneps, and united together in observance of the monthly concert.

4. This afternoon took the room in the house of Mr. Werry, the English Consul, which was occupied by the late British Chaplain. On the 14th of December, 1820, I left the same room for a voyage to Jerusalem. On the 4th of December 1821, I took up my residence in the same apartment. The year is past, and my first mission to the holy city is sealed up to the final judgment.

#### IRISH BAPTIST SOCIETY.

From Mr. Bruman to the Secretary.

Kelmarique, Jan. 19, 1822.

Rev. Sir—Since my last journal I have travelled through this country, reading and explaining the word of God in every place where I had an opportunity; and blessed be the Lord, it is highly gratifying to see the influence it has on the minds of those who read it: About 4 days ago M. Murphy was coming from Sekford and was taken in by Ribbon-men, who thought to make him swear to be loyal to their doings. He asked them whether any of them read the scriptures. They answered, "that they knew nothing about it, nor was it their object." "Well," said he, "it is not so with me; & the word of St. Peter tells us to fear God and honour the King; and for that reason, if I were to die on the spot, I never will swear a rebellious oath against my King or government." This serves to show, that it is not one benefit alone which arises from the reading of the scriptures: it makes men loyal to their King and country. A few days ago I met a man with whom I had several times conversed respecting his everlasting welfare, and who, having heard of a priest in his own neighbourhood, went to him and told him that he came with an intention of having conversation with him respecting the word of God. "What do you mean by the word of God?" said the priest, "I mean the Bible," answered he. "Oh," said the priest, "I suppose you have received a lesson from the preachers." "Yes," replied the man, "I have received a lesson from the best preacher that ever spoke, which is Jesus Christ. 'Where did Jesus Christ speak to you?' said the priest. 'He spoke to me,' answered the man, 'in the scriptures, which are able to make men wise unto salvation.' 'Well,' said the priest, 'I must own that I know nothing about the scriptures; for when I was at college I never made it my business to read any of the Bible, which I am sorry for now; for there is not a place to which I go to hear confession, but my opinion is asked concerning some passage in scripture: and I am ashamed to say that I know nothing about it.' 'I then,' said the man to me, 'began to explain the benefit of reading the scriptures, and did not part with the priest until he gave his hand and word that he would make it his daily study to read them, and that he would never forbid any person to do so.' He also invited me to come in the evening and morning to the place where he would be. This is so great a happiness to those whose understanding the Lord has been pleased to open,



that they will feel it their duty to make it known to others. C. Sec.

### LONDON TRACT SOCIETY.

#### Efficient Application of Broad Sheet Tracts.

The Committee had frequently regretted, that the Series of Tracts printed on Broad Sheets received but little attention from persons actively engaged in distribution, who seemed scarcely aware of the importance of placing these sheets on the walls of cottages, and thereby excluding much trash of a most pernicious tendency. A Correspondent at Exeter having undertaken to see that a number should be fixed in suitable places, they were sent down to him. His Report in part here follows:—

"Thursday, September the 27th—This day finished half of the village of J. On looking into a shoemaker's shop, I saw nearly half the walls covered with songs, &c. I offered to paste my new sheet, if they would let me pull down the others: they would not consent to this; and I left the shop, after some conversation. On inquiring at a neighboring house, I was told that that shop was noted for profaneness; that many of the songs had been there twenty years, and, when the shop was white-washed they were careful not to destroy the songs. Hearing this I could not leave the place without another trial. I went again to the shop; 'Well my lads, should you like to have any of my Tracts?' They said they should. 'Very well, let me have those songs, and you shall have as many as you please.' They said they would not part with them: some had been there twenty years. 'That is the reason why I wish to have them: they have been there too long.' After some time they began to give way; and one said he thought the Tracts would do more good than the songs; but pleaded hard to have two of the songs left: this I could not consent to; at last, they agreed to my terms, and to work we all went; but, although they helped themselves, it took us nearly an hour and a half to pull them down, and stick up the Sheets, for I had agreed to cover as much space as the songs had occupied. Some of the neighbors were so pleased to see what was going on, that they ran home and made me more paste, when I had used my own, that I might not leave the job unfinished. Since that time, some of the people have attended Public worship. I finished this day with much pleasure, but did not leave off work till eight o'clock. This day I distributed 170 Sheets.

"Tuesday, October the 6th.—At T. an old shoe-maker told me he did not want any. I told him, though he did not want them now, they might be of use to him; and I would tell him how, if he allowed me to stick them up. He then agreed. 'Now,' said I, 'Sometimes you have a customer come in, who is in a great hurry, and cannot wait a moment: when that is the case, point him to these papers; and when he has begun to read, most likely he will go on, and wait patiently.' The old man laughed, said it was a good thought, and that he would have three Sheets if I would stick them up."

#### Reformation of a Swearer.

A Correspondent of the Society writes— "A Carrier, in a large town in Yorkshire, heard his Carter one day swearing dreadfully at his horses. The Carrier is a man who fears God, spends his Sundays as a teacher in a Sunday School, and endeavours to promote the spiritual good of his fellow-creatures. Shocked to hear the terrible oaths that resounded through the yard, he went up to the lad who was just setting off with his carts for Manchester, and kindly expostulated with him on the enormity of his sin; and then added,—"But if thou wilt swear, stop till thou gets through the turnpike gate on S—Moor, where none but God and thyself can hear." He then put "The Swearer's Prayer" into his hand, and wished him good morning. The poor fellow cracked his whip and pursued his journey: but he could not get over his Master's words.

"Sometime after, his Master observed him in the yard, and was very much surprised to see him so altered. There was a seriousness and quietness about him, which he had never seen before: and he often seemed as if he had something to say, which he could not get out. At length his Master was so much struck with his manner, that he broke the ice by asking him if he wanted any thing. 'Ah, Master,' said he, "do you remember what you said to me about swearing and the Tract that you gave? I went on the road, and got through the turnpike and reached S—Moor; and

there I thought, that though I was alone, yet God was with me; and I trembled to think how He had been with me, and had known all my sins and follies all my life long. My sins came to my remembrance; I was afraid that he would strike me dead: and I thank God, that I have been roused to seek after the salvation of my soul." The Master, as may be supposed, was greatly rejoiced to hear the Young Man's confessions; and it is gratifying to be able to add, that his diligent attendance on the Means of Grace, and the reformation in his conduct, give solid ground for hoping that he has not only ceased to be a swearer, but a slave of Satan altogether.

Lon. Miss. Reg.

### BAPTIST INDIAN MISSION.

The Rev. Mr. Roberts, in a letter dated at Valley Towns, on the 12th of December last, speaking of the Mission Family, says, 'When we came to the neighbourhood of this place, the Cherokees were flocking to the road to see us, and some of them shaking hands in the most affable manner, saying, 'Oase sonola.' This is a pleasant spot on the North side of a narrow valley, through which the beautiful river Hiwassee runs in a southwesterly direction. On the North side of this river is a bottom, containing 100 acres, belonging to the establishment. There are several buildings on the premises but none finished. There are two school houses, one log, and the other a frame not enclosed. The mills are built about five miles from the station, on a fine stream. The saw cuts well. The grist is of the simplest kind. One tab wheel and the stones are all belonging to it. This little mill performs well, and has a considerable run of custom. The Cherokees appear very friendly; and some of them come to meeting and listen with attention. But unhappily they do not understand English, and we have no good interpreter. They wish some of us to learn Cherokee, and preach to them in their own language. The school is increasing very fast. In about three weeks, 13 or 14 came of their own accord, and most of them are full blooded Cherokees. The whole number of Cherokee scholars is 54—few white children can keep pace with them in learning, and many of them can work well.—They are trained not only to books, pencils and pens, but also to the hoe, the mattock, the scythe, and the sickle. We have a Sunday School Society, formed five weeks ago. About 40 Indians became members, and some of them subscribed one dollar per annum. There were more than 20 dollars subscribed in less than an hour.

Rel. Rem.

### CHRISTIAN BENEVOLENCE.

The Massachusetts Missionary Society, held their 23d annual meeting in Boston on the 28th ult. The report of the Treasurer stated that the expenses of the Society for last year exceeded \$1770, and that the receipts were 1656 32.

The New-England Tract Society, held their annual meeting in Boston on the 29th ult. By the report of the Treasurer it appeared that the receipts for the year had been \$3691 30; the expenditures \$3605 48; leaving a balance of \$85 22, besides which \$7782 49 are due to the Society from agents for tracts sold or on hand.

The Treasurer of the American Education Society Reports that the sum of \$1194 52 has been received into the Treasury in the month of May last.

The sum of \$2845 has been vested in stock, being collections towards the permanent support of the Episcopalians in Virginia. At a meeting of the convention in May last, \$10,268 had been obtained in Virginia for the Episcopal Theological school to be established in that Diocese.

The Report of the Managers of the Philad'a Sunday and Adult school Union, states, that connected with the institution there are in Philadelphia 72 schools, 754 teachers, and 7090 learners: total 90 schools 944 teachers, and 8458 learners. The Union has published during the year 173,000 tracts, 81,000 premium books, 25,000 Sunday school hymn books, 1000 Sunday school prayer books, 2000 Sunday Teacher's Guide, 3000 scripture Illustrations 8000 class books and class papers, and 500,000 blue and red tickets. The receipts of the Treasurer, including last year's balance, was 5,566 dollars 45 cents, and expenditures 5,332 dollars 60 cents; leaving a balance on the 18th May last, of 333 dollars 86 cents. Rel. Rem.

"Many willing and glad to accept easy births." Letter from Mr. ———, a member of ——— college to the Rev. ———, of ———.

Rev. and very Dear Sir.—I read your kind letter of the 28th of last month, with many tears. Left at an early age a destitute orphan, and compelled to crowd my way, thus far, through a selfish world. I have often seen many a cold face of indifference. Often has my heart been withered by seeing helplessness derided. Judge then of my feelings, on reading your letter. I felt as though in seeking after the vestiges of a father that is gone, I had found another father. Accept, dear sir, my gratitude for your kindness in writing. Few know the feelings of an orphan, when he finds one who is willing to say, "Your father was my friend." The picture you drew of my father's character very nearly resembled the one my imagination had painted, and in reading your letter, I can discover many traits of my own character. I am happy to inform you that my father, to my recollection, attended family worship, and I believe made a profession of religion.

As you was so good as to answer my last, I have made bold to address you on another topic. By the advice of the President of the college, and of the faculty generally, I must soon take some means to regain my health. I had naturally a good constitution, but have broken it down. My peculiar circumstances forced me to fit for college in a year's time; and though, as you may suppose, I was not very well fitted, yet this evidently injured my health. I came from ——— to this place on foot, bringing my books and clothes on my back, because I had no money. After entering college, the same necessity forced me to teach school. I engaged in a school two miles and a half from college; walked back and forth every morning and evening, during the first winter, and kept up with my class. I here injured my eyes by night study of Greek. The next summer I took a school of wild boys in ———, and never missed a recitation all summer. During the fall vacation, I took a school in ———. Thus, while I earned 160 dollars the first year of my college life, I injured my health, and this year I begin to feel it. A constant and violent pain in my breast, admonishes me, that it is time to do something for it besides studying. I have been advised by the Professors and tutors, to take a journey during the coming vacation. I have, for these reasons, concluded to take a journey on foot the next vacation, to ———, returning by way of the ———; hoping by means of this exercise, to restore my health. Perhaps, sir, you may smile at my plan, especially when I inform you that I have no money to defray the expenses of the journey. I am aware of fatigues and difficulties—but to these I am accustomed. I travelled from ——— to this college with 50 cents; and though, during this journey, I slept once under a fine cedar bush, yet I am as well off now as if I had travelled in a coach. I believe that walking will be as likely to restore my health as any other means, and it is the least expensive. I go to ——— because I have sisters there, whom I wish to see. Though the flesh shrinks at the thought of travelling 6 or 700 miles destitute and among strangers, yet the spirit is undaunted. I would endure any fatigues for my old constitution.

The object of my telling you this long story is this:—I wish to enquire if you think there are any gentlemen at ———, or near there, on whom I had better call. If so, would you be so good as to send me a line of introduction to them. It is my wish to become acquainted with men and manners; and if there are any in ———, who were acquainted with my father, perhaps they would not be unwilling to see his son. Any introductions or hints you could give me, as to my journey, would be thankfully received. I would thank you sir, to write me, and give me any advice you think proper; I shall probably leave this place, *Deo volente*, in about four or five weeks.

I am happy to state, that there is considerable attention to religion in ———. Meetings are frequent and crowded. Sinners are inquiring after Jesus. The voice is small, and very still, though not on this account the less powerful. Christians are awaking. With one or two exceptions the work has not reached college, except as the brethren are much engaged. A general seriousness, however, pervades college. We wish to be still, and pray the more. The church met lately, and many

tears were shed over our backslidings. The faculty feel the effects of religion and are engaged. Oh, sir, do you and your people pray for our college—we beg you to pray that God would not in wrath pass us by, and leave us to ourselves.

I must again ask your indulgence for again troubling you. Had I an arm upon which I could lean, I would not trouble those with whom I am unacquainted. I do not feel so much alarmed about my health as do my friends here; though I think I must grow better or worse this fall.

Should you know of any gentlemen on my route with whom it would be useful for me to become acquainted, and would put me in a way to be introduced, you will draw still closer the cords which now bind my heart to yours; and if an orphan's thanks, and an orphan's prayer will be of any service to you, they shall be yours.

Taking—the night cometh—for your motto, I pray that you may go on in the service of Jesus; that your labours may be abundantly blessed; that whatever may be our lot in this life, we may meet at last in the kingdom of our God. Please to write me by mail before long.

Believe me, Rev. and Dear Sir, when for my own, as well as for my father's sake, I subscribe myself,

Yours, most affectionately, &c.

### REMARKABLE CONVERSIONS.

We have received the following interesting relation of remarkable instances of hopeful conversions, exhibiting the happy effects of a change of heart.

#### New-Hampshire Repository.

The first conversion in a late revival of religion in a town in Maine, was attended by some remarkable circumstances. The subject of it was an aged man, of profligate life. He had forsaken the house of God, his business had long been neglected, and his family were suffering the extremes of poverty. One Sabbath morning last April, he reflected thus—"I have lived a long and wicked life; sixty years have passed away, and I have taken no thought for my soul. I will go to meeting to day, and I pray God that something may be said, which will do my soul good." He went. The minister, who had been greatly depressed by the gloomy prospects of his society, and the little remnant of a church, was greatly encouraged to see this hoary stranger enter the house of God. The prayer, or supposed prayer of the old man was answered. He was smitten with powerful conviction; but concealed his feelings. Early on Monday he went, contrary to his custom, to his shoemaker's shop, and took with him his Bible. He did not labor, but read. When called to his meals, he appeared sober. His wife, enquiring the cause, received no direct answer, which increased her fears that he expected an arrest. So he continued till Thursday. On Thursday morning, his wife, who it appears had possessed hopeful piety for several years, but for want of suitable clothes to appear in public, had neither professed religion nor attended meeting, inadvertently uttered the following words, just as the day was dawning; "Arise, shine," Isa. lx. 1. These words made a deep impression on his mind. He rose with his wife, addressed the throne of grace, and seemed to pray as the Spirit gave him utterance, and blessed God for the light that had risen on his soul. He went immediately to a neighbor, between whom and himself a difficulty had for a long time existed, acknowledged himself the transgressor, and made such concessions as to produce a complete reconciliation. He then exhorted his neighbor to make his peace with another Being above them both, in such an affecting manner, that he too was solemnly impressed, and has since become a hopeful subject of the good work. This old man continued to go from house to house, and talk about the concerns of religion. The blessing of God went with him, and he appeared to have been made an important instrument in the hands of God, of advancing the reformation in his native town; where more than a hundred are numbered among the converts. He has become industrious, and supplies the wants of his family. Both he and his wife have made a public profession of religion. Instead of coming home every evening from scenes of dissipation, the victim of intemperance, to abuse his wife, and witness her withering poverty without emotion, he now comes from his shop to read his Bible, and to pray, and returns not thither again, till he has implored a morning blessing. "Behold what God has wrought."



Mr. —, a young man, 25 years of age, who had fallen into the habit of intemperance, had crossed the Kennebec river, to —, in March last; and returning under the influence of ardent spirits, lay down on the ice and fell asleep. The river was perceived to be breaking up, when he was discovered quietly reposing on the verge of ruin. A friend of humanity, at the hazard of life, hastened to him on skates; and succeeded in getting him on shore a moment before it was—*forever too late*. He has now embraced religion—relinquished wholly the use of ardent spirits—and united with the church. His father, a man of wealth, who was an opposer, has become a friend to piety; for the religion, he says, which has improved his family so much, must be from above—nothing but a thorough change of heart could have effected it.

Reader, if you are young, beware of intemperance. And while you remember that the grace of Christ can do all things, seek him now, while he may be found.

*Bos. Rec.*

*From the Christian Watchman.*

#### RELIGIOUS MISCELLANY.

There is an increasing desire on the part of the public for religious intelligence. This is a favourable omen to the cause of piety; and this increasing disposition will not only lead to the establishment of religious newspapers, but it will induce the conductors of other papers to insert much religious intelligence in them, which practice has begun considerably to prevail. And if there are fastidious and squeamish readers, who want to hear nothing of religion but at church, and but little of it there, yet if the mass of readers call for it, it will be given them.

Christians ought to rejoice, that God in his providence has opened these mediums of communication; that he has caused papers like the Watchman, and a considerable number of others that might be named, to be established; and especially, that he is, by his gracious dispensations to the world, furnishing interesting details for their columns. I could wish that every family in Christendom had access to some such work. And it is too much to be lamented, that there is such a remissness in affording them patronage and support, on the part of those who are abundantly able, and whose families, if not themselves, might reap extensive benefit from them. How little can we know of what is passing in the Christian world, without some such medium of communication. And that Christian who is the head of a family, whose means are adequate, (and how few are not!) must be very stupid, or sordid, to deny himself and family the advantage of such information. Many, no doubt, will reply, that the Bible is sufficient;—and all the answer I would make to such people is, that this precious book escapes many a reading by those who reason in this manner.

Magazines ought to be maintained; they are for the most part cheaper and more permanent vehicles of religious intelligence; and there was a time when they were more capacious; but now the accounts of the great movements in Christendom,—like the news from an increasing, conquering, wide-spreading, and rapidly marching army,—multiply so fast, that we need weekly papers to detail them.

FRANCE, which, within a period familiar to the memory of almost all of us, voted death an eternal sleep, has now her Sunday Schools. Of the formation of one of these, the following interesting account is given. "One Sunday afternoon, M. Lourde requested the whole congregation to stop after preaching; he then desired those who could read, and those who could not, to take different sides of the chapel; then taking six of the latter, and a New-Testament, he addressed the former; "Who will teach these persons to read for the love of God?" and he repeated this question till he found teachers for all who could not read.

[5th Report Phila. Sunday and Adult School Union.]

The late Reverend J. Murry of New-castle, author of *Sermons to Doctors of Divinity*, &c, used to relate the following anecdote of an old woman, a member of his congregation. She had been in the practice of coming to him very often, under the pretence of wishing to hold religious conversation, or of seeking spiritual advice; but rather, in his opinion, for the

purpose of having the unction of flattery applied to her spiritual pride. One day, she waited upon him with a graver face and more serene deportment than usual, and after much circumlocution, said, that she was in great distress of mind, "What is the matter Janet?" said her pastor—"Oh, Sir! I cannot be satisfied with myself! I am a barren tree—a dead branch, only fit to be hewn down." She then went on to enumerate, at great length, the various duties of faith and practice, which, like the young man in the gospel, she had endeavoured to perform from her youth up; and concluded by saying—"but still I fear there is something wrong, and that I am far from the kingdom of heaven!"—"With so much orthodox faith, adorned by such uniform purity of practice, what makes you think so?" replied Mr. M.—"Oh, Sir! I am afraid that I am only a hypocrite!" said she.—"Indeed, Janet, that is my fear too; for I have thought you that these seven years!" said the minister. Janet departed in great wrath, and never returned to seek either advice or consolation.

#### FILIAL PIETY.

Nancy Ellis, one of the scholars belonging to the Treseo Sabbath School, (one of the Scilly islands,) was at the house of a benevolent person one evening, when the good man asked, "have you plenty of potatoes, Nancy?" "No," said the little girl, "we have neither potatoes nor bread, and I have eaten nothing but limpets since yesterday at breakfast time." "Sit down, Nancy, and take some supper with us," she drew near the table, and the master of the house filled a plate, and desired her to eat. She hesitated some time: at length she said, "My poor father has had nothing to eat since yesterday; he is in bed very sick, and cannot eat limpets; shall I take this plateful to him? I can eat limpets for my supper." "You must certainly be very hungry, and had better eat that stew, Nancy." "Of course," added he in order as he informed me, to try her love to her father, "much as you love your father, you must love yourself better. Come, begin—there's a good maid." "No," said she, "Mr. J. preached to us last Sabbath, about the fifth commandment, and I cannot eat unless you will let me take it to my poor father; but if he leave any I will eat that."

#### CLIMATE.

Speaking of different climates, Addison observed, in one of his Spectators, "Had I power of transporting myself at pleasure, I should chose to spend my winter in Spain; my spring in Italy; my summer in England; and autumn in France." It is the peculiarity and happiness of our country, that it embraces within its extensive range, the climates of all the countries which are here named. While it is snowing in Vermont, the trees are budding forth in Alabama: and while the dog days are raging at Charleston, not a few of its inhabitants are drinking the waters of the Congress Springs at Saratoga, or are venturing under the Table Rock at Niagara.

*The pert and the ignorant prone to ridicule.*

A gentleman of grave deportment, was busily engaged in blowing bubbles of soap and water, and was attentively observing them as they expanded and burst in the sunshine. A pert youth fell into a fit of loud laughter, at a sight so strange, and which shewed, as he thought, such folly and insanity. "Be ashamed young man," said he who passed by, "of your rudeness and ignorance." You now behold the greatest philosopher of the age, Sir Isaac Newton, investigating the nature of light and colours, by a series of experiments no less curious than useful, though you deem them childish and insignificant.

Poison.—Some negroes belonging to Gen. Davidson, of Iredell county, N. C. unwilling to remove with him to Alabama, poisoned two of his daughters (married ladies,) and had prepared a dose for the general himself. It was believed that they used hemlock, which took fatal effect very speedily. *Ken. Kp.*

It is worthy of observation that as literature and religion both sunk together in the dark ages, so both emerged at the same auspicious era.

#### PRINTING

Neatly Executed.—A general assortment of Blank and other Books for sale at this Office, No. 97, Market-Street.

#### CHRISTIAN REPOSITORY.

SATURDAY, JULY 20.

#### MISSIONARY APPOINTMENTS.

The Rev. Messrs. GRIER and BARNET, intend commencing their missionary tour, agreeably to appointment of Presbytery, on Monday evening the 29th inst. at Doct. Read's church, Wilmington; thence to the Log, (Lower Brandywine,) at 11 o'clock, A. M. of the 30th—and at 3 in the afternoon and evening at such places in that neighbourhood as may be appointed. Wednesday the 31st at Mr. Gilbert's church, at 11 o'clock, A. M.—3 P. M. at Shellpot School-house; and in the evening at Brandywine School-house. Thursday 1st of August, at New-Port at 11 o'clock, A. M.—in the afternoon at 3 o'clock, at Oak-hill School-house;—and in the evening at Mr. Gilbert's church, Wilmington. They spend the three following days in Mr. John Latta's congregations.

☞ We would gladly publish appointments for all the missions, could we be furnished with them.

*Extract of a letter from a friend in St. Georges, dated 10th Inst. to the Editor.*

DEAR SIR,

As it is the delight of God's children to record his goodness, and to speak of his wonderful works to the children of men, I send you the following brief sketch of the gracious work of God in this place.

About the beginning of March last, a special attention was discovered in these congregations, which has continued in a greater or less degree to the present time.

Since the first of April the work has been more powerful—the spirit of prayer seemed to increase—prayer meetings were held almost every evening, and attended with great solemnity. The work has not been accompanied with noise—though in some few instances the distress of the awakened has been too great to be suppressed; yet, generally, deep solemnity has characterised the penitent; and holy smiles of joy and complacency, the pardoned sinner. It is evidently the Lord's work—its effects are visible to all, and clearly prove that a divine hand hath wrought them. O for hearts to praise and glorify his name who hath regarded us in our low estate, because his mercy endureth forever! The work is attended with great cordiality, and ardent friendship among the young;—those whom wealth and fashion had separated, were insensibly drawn together by the "cords of love," and united in the bonds of christian charity.

On the last Sabbath of June, the Lord's Supper was administered. The number assembled to witness the solemn scene, was greater than on any former occasion; the church was filled to overflowing—40 came forward, and for the first time publicly professed the Lord Jesus before the world; 16 of whom were baptized. The awakening still continues; about 25 or 30 are still anxious.

Time, I am sensible, must determine what the fruits of such a revival are to be; and we are not without our fears, that some may be left to dishonor their profession. Let me therefore solicit your fervent prayer to God, that we may be "kept by his power through faith unto salvation."

Respectfully yours.

In addition to the pleasing intelligence contained in the above letter, we have received or read letters from Forks of Brandywine—Upper Octorara—and West-Nottingham, giving cheering accounts of the progress, of vital piety in those congregations—Prayer meetings, those fruitful nurseries of the church, are multiplying in many parts, and ministers and people appear to have received a new stimulus to action—those are sure indications of Revivals—wherever the Lord pours out a spirit of prayer and supplication, on his people, he never fails sooner or later to pour out a spirit of conviction and conversion on sinners. On Sabbath last the 2d Presbyterian church in this place received a further accession of 28 members, making in the whole upwards of one hundred in less than 6 months—some still remain anxious. O that every church in this whole region, which is built upon the "sure foundation," the Lord himself, being the "chief corner stone," of whatever sect or denomination, may enjoy a "time of refreshing from the presence of the Lord."

"Ye mountains and vales in praises abound,  
Ye hills and ye dales continue the sound,  
Break forth into singing ye trees of the wood,  
For Jesus is bringing lost sinners to God."

*For the Christian Repository.*

MR. EDITOR,

If the following remarks are worthy your notice, you are at liberty to insert them in your paper.

There is a singular prolusion in a paper called "The Watchman" of the 12th, and some strictures not less singular, in a paper of the 16th inst. It is difficult to find the nucleus of the author's production viewed as a composition simply. But it is not difficult to understand the writer's object. It is clearly to bring into disrepute Education and Missionary Societies.

It is proposed to enquire, whether there is real cause to condemn these societies. If they are injurious to community, it must be on account

I. Of their Moral pollution.

II. Mental Imbecility.

III. The unworthiness of their object, or

IV. The unworthy means by which they accomplish their object.

I. On account of their moral pollution. If their members be depraved, designing men, however noble the object which first impelled them to associate there is nothing to secure the accomplishment of that object. Should their interests require it they are ready to relinquish their prime object, and sacrifice honour and humanity, to accomplish, the basest purposes. But a society capable of such conduct must be very depraved.

A majority of the individuals composing it, must be wicked men. One or two moral delinquents will not give it such a character.

A majority of the members must not only have committed sin occasionally, but must be habitual transgressors. For a single immoral act does not form a man's character. David committed murder: But the murderer was not his character. Judas was a traitor; but the Apostles were not a society of traitors. But let us apply these remarks to the Education & Missionary Societies.

What class of men belong to these Societies? Are the most of them habitually immoral? Are they infidels? show me one. Are they drunkards? Where are their tippling-houses? What are their crimes? What is it that proves them base and vile? Shall we compare them with those who deride them? Plant an Eden beside a Golgotha, and compare the beauties of the one with the loathsome objects of the other.

II. Mental imbecility.

A society thus defective may bring ruin upon itself; may become the tool of designing men, or an auxiliary of ambition. This has been the case with some weak governments. Are the Societies whose merits we discuss thus defective? Look at those who preside in these societies. If there be intellectual excellence on earth, it is found here. Let the Watchman examine the catalogue of their names, and himself judge, if such men have not sufficient wisdom to design, and sufficient vigour to accomplish noble enterprises.

II. Societies engaged in unworthy objects will injure community. To injure the property or persons of men, to subvert religion or betray the interest of immortal souls are base objects.

Is this baseness to be charged upon these societies? Upon what ground is this charge made? Upon the ground of profession? They declare it is their object to spread the news of salvation, and light the lamp of truth in the dark corners of the earth. Does this conduct afford ground for such a charge? Their conduct speaks the very language of their lips. They are translating the Bible into every language, and sending missionaries to every land, without the least hope of reward this side of heaven.

But IV. If the object of society is worthy, and it be accomplished by wrong means, it may prove a curse. So many a man believes, and believes, too that the above mentioned societies are precisely of this kind. But what means do these societies adopt. Such as God has commanded them to adopt. "Go ye into all the world and preach the gospel to every creature." These instructions were given when the commission was bestowed upon the apostles. The instructions are to be complied with while the commission continues in the church; and every faithful minister of Christ has this commission. Thus the church believes, & from this belief she would act. She has yet been tardy in her motions, but is now beginning to act with vigour. She sees the desolate state of the world, and while the voice of Zion issues from the shades of spiritual death, they listen with painful emotions. What is to be done to "scatter the darkness which covers the earth?" Scepticism would sit silently stupid till God accomplish the work by miracles. Infidelity would scoff and deride and say, "the heathen need no instruction." Christianity is not thus satisfied. But still enquires, "what shall be done?" The Bible is to be printed in every language, and the gospel to be preached to every creature. Some who admit this still maintain that God must do the work. There must not be "too much of man's work in the business." What then, shall the elements print the Bible? shall the trees preach the gospel? O judgment thou hast led to brutish beasts and men have lost their reason. But I will stop. Tho' no clergyman, or student of theology, or selfish advocate for benevolent societies, the subject becomes interesting. But Mr. Editor there is reason for your remark concerning "the ability of the Watchman to judge of the proper qualifications of a christian minister." Himself supposes that any man in the exercise of reason with the scriptures of truth to aid him has ability to judge. A new method of judging indeed. With the rule of judgment before us, we need never have seen the object that we judge. Let us look at it. A good minister should be blameless. Of course A. is not a good minister. Did you ever talk with him? No. Did you ever see him? No. Have you heard any thing against him. Yes, he has been guilty of going to College. Such is the comment the "Watchman" has made upon his own judgment in all he has written upon this subject. I may be thought severe. Who that knows the truth would be otherwise. I have travelled in the land of Education societies. And I aver that the language of the Watchman on this subject is such as is heard in their tippling houses of an evening. I will not say the writer borrowed his sentiments from the sons of shame who reel through the streets "clad in all the majesty of mud" but I will say he has adopted their very sentiments and language. He may have added something which they will be the first to study and admire. And hereafter when Bible societies and education societies are the song of the drunkard, if perchance invention fail them, a Newspaper of such character as they admire may furnish them Q. S. of the same matter.

STRANGER.

*Auxiliary Missionary Society of the Presbytery of New-Castle.*

The annual meeting of the "AUXILIARY MISSIONARY SOCIETY OF THE PRESBYTERY OF NEW-CASTLE," will be held according to adjournment, at Upper Octorara church, on the Second Tuesday of August next, at 12 o'clock.

A. K. RUSSEL, Sec'y.

*New-Ark, July 17th, 1822.*

N. B. The Presbytery of New-Castle will meet at the same time and place.

#### CAMP MEETING.

A Camp Meeting for Dover Circuit will be held in Sippel's woods, on Cypress (on the same ground occupied last year;) convenient for vessels coming up Jones' Creek: to commence on Thursday the 15th day of August next.

July 17, 1822.